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CONTENTS

- **Editorial Notes**

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- **The Ahmadiyya Movement**
  By A. S. Akhtar, M.A.
- **How to Avert a Third World War**
  By Sheikh Abdul Hakim

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EDITORIAL NOTES

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(1) Hindu-Muslim Tension.

That the two great nations of India—Hindus and Muslims—should be at daggers drawn and rushing at each other to cut their throats is a stigma on the fair name of India. One cannot find a country on the surface of the globe where people of the same land be killing their neighbours, men, women and children so mercilessly and shamelessly as is being done in India now-a-days. The great killing of Calcutta as the *Statesman* calls it and the butchery in Bombay, Ahmedabad (Mr. Ghandi's homeland), Chittagong, Allahabad and most recently in Bihar is an experience that can only be witnessed in Indian towns of first class importance. During the last three months thousands of people have been killed in cold blood and the dead bodies have either been thrown into the river and the sea, or set fire to, no matter dead or living and all this when a great representative of the British Crown well-known for justice and fairplay, is still at the helm of affairs. The British lion sees all this being done before his eyes but does not move.[1] This bloody tussle goes on while India is being congratulated from outside on the establishment of a purely Indian Government at the Centre. Is it only a foretaste of

[1] The Viceroy has just flown to the affected areas with some of the members of his staff and Sardar Abdur Rab Nishtar.

what Indian India is going to be? Or is it to prove that benevolent British rule in India is indispensable?

But why should Hindus and Muslims be fighting at all when they are on the point of wresting their independence from Whitehall? They have obtained a substantial portion of their freedom from the British, this is high time they should be joining hands to gain what is still denied them and complete what is still unfinished. What we hold however to be the root-cause of all this evil is the Hindu mentality which aims at the gradual expulsion of the Muslims from India and the establishment of a complete Hindu Raj in this country. The Muslims who held sway for over a thousand years over this sub-continent, are regarded as aliens and foreigners by the Hindus while they consider themselves to be the real natives of this country. They forget the fact that the Aryan invasion of India is a historical truism beyond any shadow of doubt. At any rate, they have imbibed the idea that Muslims are foreigners and as such must be driven out beyond the sacred frontiers of India. Hence the Hindu-Muslim riots here, there and everywhere. The Hindu Sanghatan is nothing but organising the Hindu population against the unsuspecting and unorganised Muslims throughout India. They fervently hope that one day the Muslims will be forced to leave India bag and baggage and the Hindus will have a free hand in establishing a pure Hindu Raj in India undisputed and unshared. That they would ever succeed in this sinister aim is nothing but wishful thinking. The Hindus must be living in a fool's paradise if they think so. For has not the Prophet of the Day, Ahmad of Qadian, said that it is physically impossible that either the Hindus will ever drive the Muslims out of this country or *vice versa*; the Hindus and the Muslims be ng the twin nations of India will have to share the destruction of each other and if one nation out of sheer force and high-handedness tries to humiliate the other will itself be humiliated and if one community fail to sympathise with its neighbour will itself have to bear the loss. Whoever of these two nations is planning the ruin of the other is like a man who cuts with his

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axe the branch on which he himself is sitting.

Just as Ahmad's other prophecies have seen their clear fulfilment so shall this saying of his no doubt come true. The Muslims are destined to stay here at all costs. The Hindus must come to terms with the Muslims taking them to be the component part of the Indian nation and try to wrest the independence of India as the result of their united efforts.

(2) "Shams" back among us.

Maulvi Jalal-ud-Din Shams, Imam of the Ahmadiyya Mosque, London, reached Qadian on October 23, 1946 accompanied by Syed Muneer al-Husni of Damascus, Syria. J. D. Shams' stay in England for one-tenth of a century and his splendid work there under the most trying circumstances is thankfully acknowledged by the Ahmadiyya Community. M. Shams is one of our most successful missionaries who have seen service abroad. During his stay in England, he was not only the representative of Islam in Western countries but he was taken as an authority on Indian politics also. In the world of religion his services have been unique, particularly his famous book *Where did Jesus die* ? that has created a stir throughout the Christian world. We welcome him back among us and wish him a happy life and further opportunities of serving Islam as strenuously as he has already done. Syed Muneer al-Husni belongs to a noble family of Damascus and is the Ameer or head of the Ahmadiyya Community in Syria. He was introduced to Ahmadyat in 1927 through the good offices of M. Shams while in Damascus and ever since he has been a devoted follower of Ahmad and has now been gifted with an opportunity of seeing for himself the Ahmadiyya Centre and all its activities. He has endeared himself to his brethren in Qadian by his charming manners and the sweetness of his tongue. He is trying his level best to pick up Urdu as the vehicle of thoughts the Prophet of the Day so that he might be able to study his writings in original a noble example worthy of imitation by foreign converts.

Syed Muneer's personality and character remind us of the 'spirituals' of Syria who will be praying for Ahmad and his mission. We extend to him our sincere and cordial welcome.

(3) Our New Brother Farooq.

A party of Ahmadis chanced to pass by the Yole Camp near Dalhousie and talked to some of the Italian prisoners of war there. One of the prisoners caught the fire of truth and subsequently paid a casual visit to Qadian, stayed here a few days and had an interview with Hazrat Ameer-ul-Momineen.

He went back to his camp at Yole and promised to come back again on a longer leave. He did come after a few days and stayed here learning all about Islam. He became convinced of the truth of Islam, was converted to it and was given his Islamic name Omar Farooq. Mr. Farooq is a young man of about 28 years of age. He possesses a very charming personality and winning manners. He enjoys excellent health and has a good physique. He was often invited to private dinners and mixed with us as freely as is generally characteristic of the orientals. He returned to his Camp a true and sincere Muslim and was given a hearty send-off at the Railway Station by the people of Qadian. May he be instrumental in bringing a large number of Italians to the truth of Islam ; when he returns to Catholic Italy. He has the honour of being the first Italian convert to Ahmadiyyat.

(4) The Interim Government and the Muslim League.

At long last the Muslim League has joined the Interim Government of India and taken the oath of allegiance to the British Crown. We welcome the decision and congratulate Mr. Jinnah and his lieutenants on the wise step taken—in the right direction. Ever since the acceptance by the Congress of their offices the Muslim League had been groping in the darkness, their only hope lay in the 'Direct Action' which, if adopted, would have left the League in the wilderness. But wiser counsels prevailed and the

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League erred on the right side. The Nawab of Chhattari and His Highness the Nawab of Bhopal are to be congratulated on their untiring efforts to bring about reconciliation between the Congress and the League, the latter in particular has rightly earned the title of peace-maker in India. Hazrat Ameer-ul-Mominin, Head of the Ahmadiyya Community, sojourned in Delhi during the period when negotiations between the Congress and the League were going on. Hazrat had interviews with most of the Indian leaders in Delhi and it is gratifying to note that the net result of these interviews has been the entry of the Muslim League into the Government of India. Let us hope the Honourable members will pull on together doing their excellent team-work for the salvation of India in the near future.

THE AHMADIYYA MOVEMENT

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By A. S. Akhtar, M.A.

The Ahmadiyya Movement, historically speaking, takes its origin with the advent of Hazrat Mirza Ghulam Ahmad of Qadian, as the Promised Messieh, the Promised Mehdi, and the Promised one of all the chief religions of the world. It was in the year 1889, when Hazrat Ahmad declared that he had been deputed by God to cure the evils and blemishes of the present age and to represent in true colour the divine path of love, sacrifice and salvation. This, path he said, was best illustrated by the religion of Islam, and it was his mission to depict in full detail, the good and glory embodied in the Islamic teachings, and to prove its superiority over all faiths.

Before we begin to examine the various points that stand as a sequal to the claim of Hazrat Ahmad, it will be useful to study the life and the socio-religious environments Hazrat Ahmad was placed in. Born in 1835, Hazrat Ahmad devoted all his early life to the intense and close study of the Holy Qur-án and engaged himself in continuous prayers, penance and contemplation. His father, Hazrat Mirza Ghulam Murtaza, was anxious to divert his attention to other affairs which might serve to restore the prestige and affluence to the family, but Hazrat Ahmad while giving due respect to his father's instructions, put his whole heart into the work he was engaged in, and continued to strive after the truth which had now become his life. He carried all the specific instructions that were given to him by his father but it was obvious that in his heart of hearts there was deep aversion towards all activities of that character, and that he desired to be left alone to pursue his own strivings. Hazrat Mirza Ghulam Murtaza died in 1876, and was succeeded by his elder son, Mirza Ghulam Qadir as the head of the family. Mirza Ghulam Qadir also died a few years

later, without leaving any issue, and the time now looked to Hazrat Mirza Ghulam Ahmad Sahib for all that was required to re-establish the family position and to reorganize the resources that were so necessary for the maintenance of his state. It is a wonder, which a psychological eye cannot omit, that a person who is called upon by the sheer mechanical force of circumstances to look to the needs and requirements of his estate, already mutilated by the regime of the local Sikh aggression, completely turns away from all ideas of self-aggrandizement, and strives after the attainment of spiritual modesty and reformation not for himself alone but for all the world over because he feels for it. In fact the greatest argument for the truth of Hazrat Ahmad's claim can be said to consist in the formula that man's perfection lies not in the secular advancement of knowledge or wealth far less in exploitation, but in the inward homogeneity of soul, the co-operation of the finite with the infinite and in the communion which is a natural requisite of the yearning soul.

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Hazrat Ahmad was now free to pursue his own studies. It was quite apparent to him, that religion, which should, as a matter of principle, be a guide to man's moral and spiritual advancement had lost hold on the mind and intellect of the modern man both for reasons within and without. The internal reasons for the decay of religious sanctity were manifest in the form of interpolations and misstatements which the religious truth was subject to. The external cause for the degeneration of religious truth was the inattention and evasion offered by people at large, partly on account of the first life as it is, is self-sufficient, and that all arguments for the existence or necessity of after-life are out of place. Hazrat Mirza Sahib was specially impressed by the state of impotency and neglect to which Islam was plunged in by its bearers, and further that this religion especially, was a target of attacks from all sides facing life at a very low ebb. Indeed, faith in all religious doctrines and teachings was generally yielding to doubt and scepticism and the religious sentiment in people was only skin-deep. This

state of affairs distressing as it was, led Hazrat Ahmad to concretise his convictions and ideas in that epoch-making publication known as the *Brahin-i-Ahmadiyya* which was published in 1880 in four volumes. Hazrat Ahmad in this book proved beyond doubt, that Islam was a living faith, and it contained all that was required by the human soul at all times or under all circumstances. The essential characteristic of human perfection lay in the affinity which our soul must have with the Eternal, and which none other faith or doctrine proved except Islam. The author clearly maintained that Islam alone could furnish such a ground where the human divine contact could be made possible, and that no other teaching or doctrine was capable of meeting human needs or aspirations.

This great compilation was received with great acclaim by eminent Muslim thinkers and divines throughout India, and it was realized that a great champion had arisen on behalf of the Eternal Truths taught by Islam. Several other Muslim scholars had written about Islam but their attitude was more of an apologist than that of a champion. The characteristic of Hazrat Ahmad's writing was that he himself claimed to be the recipient of divine revelation, and mentioned scores of revelations received by him in this Book. One eminent Muslim divine (who afterwards became a bitter opponent of Hazrat Mirza Sahib) went so far as to assert that nobody during the previous thirteen hundred years had rendered such a great service to the cause of Islam as did Hazrat Mirza Sahib.

The publication of the *Brahin-i-Ahmadiyya* in four volumes till 1884 when it was completed marks the crucial stage in the history of the Ahmadiyya Movement. Hazrat Ahmad during this period had received revelations which indicated world-wide growth of the Ahmadiyya Movement and established most clearly, that a time will come when the new deal will be accepted by one and all, and none, worth the name, with any force of argument, will be able to resist it. A few of such revelations are given below :

يأتون من كل فج عميق يأتيك من كل فج عميك

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"People will come to you from far off places, and in such large numbers that the roads and passages will bear signs of their repeated travel."
(*Brahin-i-Ahmadiyya*, Pt. III).

یااحمد بارک اللہ۔ الرحمن علم القران۔ قل انی امرت وانا اول المومنین

"O Ahmad! God has blessed you.....He has blessed you with the knowledge of the Holy Qur-án....Speak unto the people that you have been deputed by Him and say "I am the first believer."
(*Brahin-i-Ahmadiyya*, Pt. III).

بادشاہ تیرے کپڑوں سے برکت ڈھونڈینگے

"Kings will seek blessings in your clothes."
(*Brahin-i-Ahmadiyya*, Pt. IV).

It should be noted that until 1884, Hazrat Ahmad claimed nothing beyond the fact, that he had been deputed by God to reaffirm and restrengthen the truth already inculcated in the Qur-ánic teachings. The Holy Prophet Muhammad (may peace and blessings of God be upon him) had prophesied that Islam being the only sure and straight path towards divine love and salvation, shall always be guarded against and preserved by means of "Mojaddids" or persons of notable spiritual eminence, who shall appear on the "head" of every century or just on the starting years of a new century to rejuvenate, or give a fresh deal to, the truths embodied in the Islamic doctrine for the guidance of human conduct. Hazrat Ahmad had claimed that he was a "Mojaddid" for the 14th century, and quite reasonably enough there was no opposition to this claim, for everybody who happened to know even a little of his life held him in high esteem on account of his unflinching adherence to the Islamic doctrine, his unprecedented love of the Holy Qur-án and the Holy Prophet, and his continued fasts and prayers for the safety and promulgation of what he considered to be the only solution of human ailments. Further, his magnificent work in the form of *Brahin-i-Ahmadiyya* had doubtlessly established, that there could be no other "Mojaddid" except Hazrat Ahmad. In fact none other had claimed it. He was therefore easily

and naturally recognized a Saviour of Islamic Faith, and a great Defender of the Religion of Islam in general.

Up to this time there was absolutely no difference of opinion between him and the Muslims in general in matters of faith or practice. He was held in the highest regard by Ulema and divines of Islam, and revered and awed by friend and foe alike. But this state of affairs could not long continue. In the year 1890, Hazrat Ahmad, while he was continuously in Divine communion declared that Jesus Christ, the founder of the Christian religion, had died a natural death and that it was an erroneous belief of both the Muslims and the Christians that he was raised to the heavens in his corporeal body. He further said, that the Second Coming of Christ, which was prophesied by the Holy Prophet, did not mean the physical appearance of Christ, but the appearance of a person who, in every detail, represented the spiritual qualities and characteristics of Christ, and this person was he himself. The revelation ran as follows :

> " Jesus, son of Mary, has died. And yea havd been sent in his qualities.....God's signs ane promises are always fulfilled." (Tazkara, p. 186).

This declaration that Jesus had died and Hazrat Ahmad represented him in spirit and qualities, created a storm of antagonism and perils for Hazrat Ahmad. A huge turbulance followed in all quarters, and he was wantonly rebuked and rebuffed by the people and the Ulema alike. The Muslim Ulema unanimously published a "fatwa" or a verdict dubbing him as a heretic, or a kafir, an unbeliever. Numerous tracts were published to ban and boycott Hazrat Ahmad and his few followers, and all sorts of obstacles were placed in his way to impede the progress of the new Movement.

But Hazrat Ahmad was undaunted and unaffected. He steadfastly stood by the faith granted to him by the Almighty and vehemently announced that God has promised to support him through all these turmoils and troubles, and that ultimately all the truth-loving

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souls will be brought round to the true faith, as the divine revelation had long foretold.

The little batch of followers of Hazrat Ahmad now began to progress in spirit and numbers. The "Baiat" or the system of dedication and adherence to the New Movement had already started in 1889 under divine commandments, and the sphere of the new-comers began to be widened. Hundreds of people visited Hazrat Ahmad and gradually became lovers of the new faith. The movement was making rapid strides in teeth of bitter opposition.

It was during this time that Hazrat Ahmad through continuous revelations announced that the Promised Messieh and the Mehdi were not two persons but one, and that he was that one, whom God honoured as the Mehdi and the Promised Messieh. Hazrat Ahmad further explained why the Mehdi was termed as such because of his very close and perfect representation of the Holy Prophet Mohammad (may peace and blessings of God be upon him), and again that Mehdi was to be the Promised Messieh also, because of his very close and perfect resemblance to the late Jesus Christ. It was, therefore, in one person that a twofold task was combined. On the one hand he had to represent Islam in its original theme and colours, on the other he had to counteract ideas of a "man-God," as was the faith of the Christendom. The enormity of the task can now well be imagined for Hazrat Ahmad, the Promised Messieh (as we shall call him onwards), had to face a twofold opposition : first from the Muslims because he claimed that he was the Mehdi, and secondly from the Christians because he claimed that he was the Promised Messieh in spirit and qualities.

The movement was now making rapid progress for in spite of an all-round opposition, the followers of the Promised Messieh had become firm and steadfast on account of very clear and visible signs of Divine assistance. The year 1897 needs here to be specially mentioned for in that year another important sign of the truth of the claim of the Promised Messieh occurred. Pandit Lekh Ram, a well-known Arya Samajist of Lahore, had prophesied that Mirza Sahib,

(the Promised Messieh), would die within three years leaving no issue. Pandit Lekh Ram was a bitter opponent of the Promised Messieh and used very abusive language towards the Holy Prophet Muhammad (may peace and blessings of God be upon him). It was clearly explained to Pandit Lekh Ram that the use of abusive language is no argument and that he should fight on fair terms but the Pandit paid no heed. The Promised Messieh therefore receiving revelation from God declared that Pandit Lekh Ram would meet a horrible death within six years of the publication of the prophecy. Pandit Lekh Ram was murdered on the 6th of March 1897 on the day following the Id of the Muslims and even after a laborious search made by the local Police authorities no trace was found of the assassin. This immensely exalted the position of the followers of the Promised Messieh as well as the community as a whole for it was now established beyond doubt that God was actually at the back of the Promised Messieh and helped him at every step. The event had a widespread effect, and hundreds entered the fold of the Promised Messieh.

We now come to the year 1901. This period is important not only because of the remarkable expansion of the community as a whole and its consequent prestige, but also because of another fact which created a greater amount of dissent on the part of the Muslim Ulema. It was generally believed by the Muslims that the prophethood after the Holy Prophet Muhammad (may peace be upon him) is stopped once for all, and no one, now, whatever amount of sacrifices he may put, or spiritual heights he may attain, can ever be capable of being termed as a prophet. The belief was, and still is, so much prevalent that even a little deviation from the cherished belief entitles one to be termed as a "Kafir", or out of the fold of Islam. The Promised Messieh, although he was termed a 'prophet' in the divine revelation, was always tentative on the accurate significance of the term. And it was only after a repeated series of revelations, which the Promised Messieh described as "showers", that the prophethood after the Holy Prophet Muhammad

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(may peace be upon him) did not mean the prophethood with a "Shariat" or a new code of laws, for the code had been already set up in the form of the Holy Quran, but a prophethood, which was subservient to that of the Holy Prophet with the purpose of expitiating the hidden treasures embodied in the Holy Quran. The Promised Messieh explained further, that he was a prophet in the sense in which Aaron was a Prophet or in which Jesus was a Prophet, for both were subservient to the Prophet Moses who was the master of the laws of the Testament. Just as Aaron and Jesus Christ were prophets even without their separate codes of law, so was the Prophet Ahmad, without a new code. His code was the Holy Quran, and it was his mission to explain and illustrate the good and glory of the Holy Quran, proving thereby that the Word of God which dawned upon the Holy Prophet Muhammad, (may peace be upon him) is self-sufficient not only in itself but for the whole world and for ever.

This new understanding of the Holy text, though bright and logical in its exposition, seemed to be beyond the intellect of the so called Ulema. The result was a greater and intenser opposition. Conspiracies went through, and widespread plans were set up to take the life of the prophet. Numerous lawsuits were staged to ravage the sanctity and honour of his person as well as the Community. But nothing could daunt the courage and conviction with which the Promised Messieh was proceeding. Winds blew but the ships moved on. The Promised Messieh continued to emphasize his status of a prophet and unreservedly announced that none but he had the honour of being deputed as a reformer for the present age, and that it was his mission to collect one and all under the banner of Islam and those who really round him shall be saved, while those who oppose him shall perish.

Here again there is a point for psychological consideration. A person lesser in courage and conviction might have felt slighted and disheartened at the

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appearance of such a strong and wide opposition. Or say an impostor, as the enemies to the Promised Messieh usually termed him, might have left the job altogether, but we note that the Promised Messieh with the most resolute will and determination went on, and never moved an inch from the path God had shown him. This tenacity of purpose together with his personal magnetism and will, was one of the reasons why thousands were attracted to his fold, and quite justifiably it can be maintained, that God's grace blesses only those who are naturally capable of being as such. Hazrat Ahmad lived while the protecting hand of God was upon him. It is, therefore, natural to say that those who stand with him, do have the love and assistance of God and none has the power to overcome them.

The Promised Messieh died on the 26th of May 1908.

Before we set ourselves now to mark the later stages of the development of the Ahmadiyya Movement, it seems feasible to outline the differentiating features of the Movement itself; for as it is maintained by its upholders, the Movement represents the crux of Islam in reality and can be distinguished from the faith of the rest of the Muslims in general.

(1) The first distinguishing feature of the Movement is the belief, that the Almighty God does favour a person, entitled as such, with His communion, inspiration and speech, as He used to do in the case of former prophets. Revelation is a Divine attribute, and the Divine attributes never suffer a stop, nor are they diminished by the passage of time.

(2) The second important feature of the Ahmadiyya faith is the belief, that Jesus Christ died a natural death, and was NOT raised to the heavens in his physical life. The Quranic term "Rafaa" (رفع) used at the time of his crucifixion, indicates his spiritual uplift. Recent research has shown that the 'son of God', instead of ascending the heavens moved from Palestine to the Kashmir valley, lived there for the

rest of his lifetime and then breathed his last. He rests in a grave in Kashmir in the Mohalla Khanyar (Srinagar).

(3) Another very important distinction of the Ahmadiyya faith, is, that the Holy Prophet Muhammad (may peace and blessings of God be upon him) was the LAST prophet in the sense that no new prophet with a new code of laws will ever come after him. But a true and devout follower of the Prophet can always have the possibility of acquiring divine favours in communion and can be termed as a prophet in subservience to the Holy Prophet (may peace be upon him). The reason is quite apparent, for the Holy Quran contains all that is necessary for any individual or society under any conditions, though it still requires persons to explain and illustrate its meanings applicable to different times and circumstances.

(4) The above are the features of the Ahmadiyya faith in particular, but a little distinction also exists in matters of practice between the Ahmadis and the non-Ahmadis. The Ahmadis would not observe prayers in the leadership of a non-Ahmadi Imam. And this is according to the precept of the Holy Prophet, that your Imam must be one from among you. As the leader of the prayers must have complete affinity with the faith and aspirations of his followers, so he should not, in any detail of faith, be different from his followers. Again as the father has his natural repercussions and effects on the child, the Ahmadi women shall not be married to the non-Ahmadies, though under special circumstances, the non-Ahmadi women can be married to the Ahmadis. Marriages as a rule, should be only within the community, and should never be allowed outside it, except where a special sanction has been required for the purpose.

(5) Above all, a most important characteristic of the Ahmadiyya faith which represents the ttuth of the Islamic unity in particular is the belief in the institution of Khilafat. Khilafat according to the Ahmadiyya faith, is an indispensable feature of Islamic regime and can never be done away with. It is a living embodi-

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ment of Islamic unity, and is entitled by its very inception to the highest respect and obedience. The Khalifa is the pivot of the Islamic administration and is a nucleus to which all the members of the community centre round. It is our ground belief that no idea of progress can be made possible, unless there is a Khalifa holding reins at the centre. It is, therefore, the affinity to the centre which counts most. Hence the Ahmadis can rightly claim as the most unified section among the Muslims, rather they are now a progressive nation acquiring a world-wide importance as shall be seen *in the sequel.*

On the demise of the Promised Messieh in 1908, his followers gathered at Qadian and elected Hazrat Maulvi Noor-ud-Din Sahib as their first Khalifa. The choice was immediately confirmed by the community at large, and everybody from far and near took the oath of spiritual allegiance to him. Hazrat Maulvi Sahib was not only a great divine, a highly cultured gentleman, but was also an eminent physician to the Court of the late Maharaja of Kashmir, and therefore by dint of his office and learning commanded universal respect and influence. He directed the affairs of the community with wise care and modesty and proved himself to be a great spiritual guide and leader. Towards the close of the period of his Khilafat, however, indications began to multiply that a small section of the Community was not altogether happy under a system in which the moral and spiritual guidance of the Community and the general direction of its affairs was entrusted into the hands of one individual, however wise and good. The Khalifa repeatedly exposed the error of this view, and the dangers that lurked behind it, and though on the surface it appeared that matters had been smoothed over, the virus continued to work underground. The leading personalities concerned in this schismatic move were those who were imbued with Western political notions, and were anxious to carry favour with the mass of Muslims who were not willing to accept the claims of the Founder of the Movement.

Hazrat Maulvi Noor-ud-Din Sahib passed on the